SIX QUALITIES OF TABLÎGH

as explained by

Hadrat Maulânâ Muhammad Yusuf Kândehlawî Sâhib رحمة الله عليه

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بسم اللہ الرحمن الرحیم

FOREWORD BY: SHAIKHUL HADÎTH HADRAT MAULÂNÂ FAZLUR RAHMAN AZMI SÂHIB (دامت برکاتہم)

All praises are due to Allâh ﷻ, peace and salutations be upon Rasûlullâh ﷺ. Herewith is an explanation of the six qualities of Tablîgh which was written by Hadrat Maulânâ Muhammad Yûsuf Kândehlawî Sâhib رحمۃ اللہ علیہ to a Jamât that was leaving for 'Umrah. It is being published for the benefit of the general public.

However, this is simply the written sphere. To bring it alive is a separate matter altogether. To do so is quite challenging. Without effort and sacrifice these qualities cannot be achieved.

For this reason, simply reading and lecturing them is not sufficient. It is of utmost importance to put one's self forward for the sacrifices that are required to make them part of our lives. They will be attained only by striving in the path of Allâh ﷻ in accordance to its *usûls* (principles).

May Allâh ﷻ beautify us with all these qualities, and make them wide-spread in the Ummah. Âmîn.

Maulânâ Fazlur Rahman Azmi Sâhib {09-01-1430 / 06-01-2009}

THE SIX QUALITIES OF TABLÎGH AS EXPLAINED BY MAULÂNÂ MUHAMMAD YUSUF KÂNDEHLAWÎ

رحمة الله عليه

[Adapted from the 'Biography of Hadrat Maulânâ Muhammad Yusuf Kândehlawî رحمة الله عليه {p.746-751}, compiled by Maulânâ Muhammad Thânî Hasanî, {Maktabah Islam, Lukhnow, 1387/1967}. This was in fact a letter to an Arab Jamât which formed part of the above mentioned book]

The Criterion of Success and Failure

Allâh ﷻ has made the internal worth of man the basis of eternal success. Success and failure refers to the internal condition of man. What is perceived as success and failure in terms of apparent creations and conditions (that surround one) is not what true success and failure mean. Honour and disgrace, comfort and discomfort, ease and difficulty and sickness and health are all internal conditions of man. The enhancement and ruin of

these conditions have no relation to the outer worldly creations. Allâh ﷻ can disgrace somebody despite the presence of his wealth. At the same time He can honour somebody who is penniless. The internal worth of man is his *yaqîn* (conviction) and his *a'mâl* (actions). If the conviction and actions of man are proper, then Allâh ﷻ will create conditions of internal success, no matter how downtrodden a person's outward condition may be.

1. Îmân [Faith] in Allâh ﷻ

Allâh ﷻ is the creator and owner of everything in the universe - every atom of it. He has created everything through His power. He is the creator, and has created everything. He was not created and whatever is created cannot create anything. Everything that has been created through His power is subject to His power. Everything is in His control. He alone utilizes all these creations. He can change the form of things and can also

change the qualities of created things while keeping their forms intact. He can change a staff into a serpent and a serpent into in a staff. In a similar manner, every form (of creation) whether it be kingdom or wealth, lightning or smoke, are all in His control and only He can exercise His authority over them. From where man sees construction, He can bring from it destruction; and from where man sees destruction, He can bring construction. He alone keeps the universe running in perfect order. Allâh ﷻ can nourish without means and can destroy in the presence of means.

Îmân [Faith] in Rasûlullâh ﷺ

Rasûlullâh ﷺ brought from Allâh ﷻ the way of life that will serve to connect man to Allâh ﷻ and so that man may derive benefit directly from Allâh's ﷻ power. When the lifestyle of Rasûlullâh ﷺ will be adopted by man, then Allâh ﷻ will bring forth success in all forms.

The Outcome of Faith and Conviction and their Propagation

There is a demand from the testimony of faith [*There is none worthy of worship except Allâh, and Muhammad ﷺ is the Messenger of Allâh ﷺ*] that man should change his conviction and his aspirations. Simply upon changing ones conviction, Allâh ﷻ will bless one with paradise larger than the earth and skies. All those things from which one diverts his conviction- directing it towards Allâh ﷻ- will become subservient to him. In order to create this type of conviction, one must call others towards the same. The greatness of Allâh ﷻ, the sustainer-ship of Allâh ﷻ, and the power of Allâh ﷻ has to be explained. The stories of the Messengers [upon them be peace] and the Sahâbah ﷺ should be narrated. In order to cause this conviction to enter ones heart, one has to sit in solitude pondering over the fact that, what one has called towards is indeed the truth. Then, sincere *du'â* [prayer] before Allâh ﷻ should be

made for the reality of this conviction.

2. The Importance of Salâh [Prayer] and its Propagation

Salâh has been instituted in order to attain benefit directly from the power of Allâh ﷻ. The entire body must be utilized in those specified postures which are pleasing unto Allâh ﷻ and are subject to parameters. It is required that the eyes, ears, hands, tongue, and feet are used correctly. The heart should be concentrated on Allâh ﷻ, filled with fear for him. Such conviction should be instilled that one is certain that all my actions in the form of *takbîr* [glorifying Allâh ﷻ], *tasbîh* [proclaiming the purity of Allâh ﷻ], *rukû'* [bowing] *and sajdah* [prostrating], done in accordance to His command, are of the calibre that they could draw such favours from Allâh ﷻ that outdo the universe. When stretching ones hands in *du'â* after having performed such Salâh, Allâh ﷻ will fulfil all a persons needs through His

power. By means of such *Salâh*, Allâh ﷻ forgives ones sins, blesses one with blessings in his sustenance, and will bless one with divine ability to perform more actions of obedience unto Him.

Calling others to such a *Salâh* that is an embodiment of concentration and devotion will ensure that one learns to perform *Salâh* in this manner. Part of the call should include explanation of the benefit that will be accrued from *Salâh* of this quality in this world and in the hereafter. In a similar vein, the *Salâh* of Rasûlullâh ﷺ and the Sahâbah ﷺ should be narrated. Training ones self is necessary in order to perfect ones *Salâh*. [This is accomplished by performing *wudû* [ablution] meticulously, and at the very least, at least thrice in *qiyâm* [standing], *qa'dah* [sitting], *rukû'* and *sajdah* one should concentrate on the fact that Allâh ﷻ is watching me. After *Salâh,* one should feel that it was not performed as is deserving for Allâh ﷻ. One should plead before Allâh ﷻ tear-

fully, begging him to bless us with the reality of *Salâh*.

3. 'Ilm [Knowledge] and Zikr [Remembrance of Allâh ﷻ]

Ilm is defined as creating the enthusiasm for learning. In every condition we should know what is desired of us by Allâh ﷻ. Acting in accordance to this knowledge with the awareness of Allâh ﷻ is termed *Zikr*. The journey undertaken in search of knowledge is classified as worship. Seventy thousand angels spread their wings below the feet of the seeker of knowledge. All the creations inhabiting the heavens and the earth seek forgiveness for this seeker. One scholar is more severe upon devil than a thousand worshipers.

Effort should be made to inculcate this same enthusiasm by explaining the virtues [of good deeds]. The circles where '*Ilm* is disseminated should be attended. One should present oneself

in the gatherings of the 'Ulamâ. Conviction that the above mentioned is a form of worship must also be borne in mind. *Du'â* should also be made, crying before Allâh ﷻ, begging him for the reality of *Ilm*.

The purpose of *zikr* is to create the awareness of Allâh ﷻ in ones every action. Whosoever remembers Allâh ﷻ, Allâh ﷻ remembers him. Allâh ﷻ is with a person as long as he is hymning His *zikr*. [By means of this] Allâh ﷻ blesses one with His love and recognition. Remembrance of Allâh ﷻ is the fortress of protection from the devil. Awareness of Allâh ﷻ will be created by encouraging others to do the same. At the same time, *zikr* should be done fixing ones concentration that Allâh ﷻ is watching me. Here too, *du'â* should be made, crying before Allâh ﷻ to bless one with the reality of *zikr*.

4. Ikrâm-e-Muslim [Honour/Service for a Muslim]

Every Muslim should be honoured on the basis of him being part of the Ummah of Rasûlullâh ﷺ. One should lower oneself before every Muslim. The rights of every person should be fulfilled, not demanding personal rights. He who conceals the faults of his Muslim brother, will have his faults concealed by Allâh ﷻ. As long as a person remains in the service of his Muslim brother, Allâh ﷻ will continue to suffice him. He who forgoes his right will be blessed by Allâh ﷻ with a palace in the middle of paradise. Allâh ﷻ will bless he who lowers himself before others with renown and high repute. Desire to serve others will be created by encouraging others in this direction. The value of a believer must be realized. The stories of the character, sympathy, selflessness of Rasûlullâh ﷺ and the Sahâbah ؓ should be narrated. All of the above should be implemented and *du'â* should be made, begging Allâh ﷻ to

bless us with the ability to display the character of Rasûlullâh ﷺ.

5. Husn e Niyyat [Perfection of Intention]

The basis of every action should be to please Allâh ﷻ, and should not be motivated by worldly gain or fame. Great rewards will be earned by means of a few actions that are backed by the desire to please Allâh ﷻ. Great deeds can become a means of chastisement if they are done without this desire. Ones own intention will be corrected by creating within ones self the worry to attain this quality by means of inviting others towards it. Effort on ones self is done by checking ones intention before and while doing any act of consequence. Remind yourself that I am doing this act solely to please Allâh ﷻ. After completing the deed, regard your intention as not being up to standard. Repent and seek forgiveness for this as well. Constant *du'â* should be made, begging

tearfully before Allâh ﷻ for the reality of sincerity.

6. Striving in the Path of Allâh ﷻ and Du'â

Nowadays, to a certain degree, it has become common to work on an individual basis, even though the reality of such type of effort is clear [in it being of very minimal benefit]. Every Muslim has been assigned the effort of propagation on the mere basis of being part of the Ummah of Rasûlullâh ﷺ. The relationship between Allâh ﷻ and all His servants should be established. For this end, one should wholeheartedly, with his health and wealth take up the effort of all the Messengers [upon them be peace]. No remuneration should be coveted from those upon whom effort is being done.

This is done by moving [from place to place] and by assisting those who have left their homes [for this effort]. The inhabitants of the heavens show mercy to the one who shows mercy to the inhabi-

tants of the earth. He who strives in the effort of Îmân and good deeds, in order to establish a relationship between every person and Allâh ﷻ, will be blessed before everybody else with the reality of Îmân and good deeds and a relationship with Allâh ﷻ.

One morning or one evening spent in this path is better than the entire world [in terms of deeds and wealth] and whatever it contains. The reward for all the expenditure incurred in this path, every form of *zikr*, and every *Salâh* is multiplied seven hundred thousand times.

The *du'âs* of a person who strives in this path are accepted just as the *du'âs* of the Messengers [upon them be peace] of the Banî Isrâ'îl were. What is meant by this, is that just like how the *du'âs* of the Messengers [upon them be peace] of the Banî Isrâ'îl were a means of success for them and served to destroy the forces of evil-while all

apparent means were in direct conflict to their cause- solely out of the power of Allâh ﷻ, similarly, the effect of the *du'âs* of those who strive in this path will be just the same. Allâh ﷻ will also cause a change in the hearts of every person around the globe on the sheer effect of the effort if done on an international scale.

We are unaware of the method of this effort just as we are ignorant of the other actions of our religion. Others should be encouraged to link themselves to this effort, its importance and value must be explained. The stories of the Messengers [upon them be peace] and the Sahâbah ؓ should be narrated, and one should then put himself forward for sacrifice in the actions of moving from place to place and assisting those who have left home for this effort.

The Sahâbah ؓ were such great personalities that they went forth in the path of Allâh ﷻ in

every condition. It didn't matter what the circumstances were. They left home at the time of a *Nikâh* [marriage], or on the occasion of a homecoming, or at the time of a birth in the family, or at the time of a funeral, in extreme heat or in severe cold, in hunger and in poverty, in sickness and in health, in strength and in weakness, in youth and in old age. Du'â should also be made for acceptance to do this noble effort.



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